

3 A
Funeral Sermon

Preachd to a

CONGREGATION

O F

Protestant Dissenters,

Upon the sad Occasion.

Of the Death of the

Late Bishop of SARUM.

*And devout Men carried Stephen to his
Burial, and made great Lamentation over
him. Acts viii. 2.*

L O N D O N :

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A
FUNERAL SERMON
Preach'd to a
CONGREGATION
OF
Protestant Dissenters, &c.

I SAM. xxv. 1.

And Samuel died, and all the Israelites were gathered together and lamented him.

***** T may be a little surprising
I that I take a Mourning Subject in this Assembly, to
whom, perhaps, the Occasion may not so particularly
appear. It is true, the Person who is the
A 2 Subject

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Subject of my Discourse, being one, from whose Opinions, in some Things, we dissent, it may appear strange to some, and Officious to others, that I should mention him in this Place.

But when good Men die, A L L Men mourn : All the *Israelites* were gathered together to lament *Samuel*. Perhaps there were not differing Sects or Opinions in Religion, in *Samuel's* Days ; but we know there were differing Parties and Factions in the Court, and among the People : The Settlement of the Crown was not by an Act of Parliament, but an Act of Divine Sovereignty, made and Establish'd upon the Head of *David*. The House of *Saul* possess'd it indeed, during Life ; and *Ishbosheth* who call'd himself of the Royal Blood, was the Pretender ; but the House of *Jesse* was the *Hanover* of that Day, and all, as the Text says, *whose Hearts God had touch'd*, follow'd the Fortunes of the Rightful Successors.

It was evident, that this Faction, about the Succession, spread over the whole Land ; the House of *Saul* had Influenc'd the greatest Body of the People, for Numbers ; for by the subtle Management of *Abner* the Son of *Ner*, the Ten Tribes follow'd the Pretender

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tender, and the Tribe of *Judah* only publicly clave to the *Jessean Hanover* Successor.

To bring this to our Business. *Samuel* was a Man of God, and following closely the Divine Inspiration, he adher'd to *David*, and avowedly own'd him, even in the Days and Reign of *Saul* who it was, known had no Love for him: This appearing openly against *Saul*, when Reigning had, no doubt, made all the Friends of the Pretender open Enemies to the good Man: And yet, such is the Power of real Merit, such the Force of a shining, spotless Life, that setting aside all their Party Prejudices, Piques, and private Quarrels about Succession to, and Management of the Government, the whole Body of the Nation join together in a publick Act of Sorrow, for the Loss of the good *Samuel*: The aged Prophet had long served them; his Integrity was so great, his spotless Life so known, that Friend or Enemy, *Whig* and *Tory*, All mourn'd for him; *All the Israelites were gathered together to lament him.*

Nor was it only a general Sadness on the Minds of the People, as we find frequently on the Loss of great and good Men in
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the Nation, such as we may suppose, and some of us remember, was in this Nation, on the Death of King *William*, or before, that of Queen *Mary*, who almost every one lamented ; but here was an Agreement in a Publick Act of Sorrow ; They were gathered together, and A L L gathered together ; they that were in Arms one against another in the Field, and those, who tho' not so, were as we too much are at this Time, at Daggers draw at one another, *as we stile it*, about the publick Notions of Government and Succession, yet now they laid aside their Weapons, forgot for the Time their Heats and Animosities, and came amicably together to mourn over *Samuel*, as one whose Death was their common Loss ; a Loss to them, as a Nation, a Loss to their Country, and a Loss that every one had a Share in. From which Example of the People, I infer briefly,

General Lamentations are suitable in
Cases of National Calamities.

National Afflictions are Reconcilers of
National Differences.

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All Men, good or bad, and even those that did not agree with them in all things, when living, yet mourn the Loss when a good Man dies.

Each of these Heads affords sufficient Matter of Discourse, and might be improv'd on the present Occasion; but the Proposition to which our Thoughts at this time may lead us with most Advantage, seems to be as follows.

That the Death of good Men is a National Calamity.

By the Term GOOD, here, without farther disquisition, is to be understood *useful*; Men meerly Pious and Religious are Valuable, and command our general Reverence and Esteem; But when Men having first a settled Fund of Vertue and Piety established in their Hearts, apply their whole Time, make it their Study and Business to render themselves Exemplar and Instructing to others; to make their own Excellencies Extensive and Communicative, setting themselves apart, and dedicating the Talents which God has given them, to the
general

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general Good and Advantage of others, whether that Advantage respects the Souls or the Bodies of their Fellow Creatures, This is the highest Perfection of Mankind; Human Souls can aspire to no greater height: This is to *glorifie God*, which is the one and the only Part of the End of our Creation, respecting this Life: Even God himself is known to us by this especial Attribute of Communicative Goodness; to do good to others, to be a universal Dispenser of Knowledge: Wisdom and Instruction, is a Godlike Spirit, and advances the Person thus employ'd to the highest Degree of Similitude to his Maker.

What has Man to desire more in this World, than to be render'd useful? What greater Dignity can he attain among Men? What greater Testimony of the Favour of Heaven? From our Usefulness, God himself stoops to accept of Praise: What greater Satisfaction can a good Man have, and what inexpressible Joy possesses his Mind, to think that his Maker is ador'd, prais'd, worship'd, and thank'd for the small trifling Services which he has been made capable to do toward his Fellow Creatures: None knows the secret Joy of the Soul for this, but those who know what it is to set themselves

selves apart for publick Usefulness, from a Principle of Zeal to the Honour, Interest, and Glory of the Redeemer.

What greater Curse is the Life of Man capable of suffering under, than to become useless and invalid in the Service of God, capable of profiting none but himself? And how long shall he be capable of profiting himself, when he is made incapable of profiting others, when his Maker has thrown him as one he can make no farther Use of, that is not fit for his Work, or who he is not pleas'd to honour, so far as to employ him in any Thing for the good of others?

It is a Maxim of Life, that no Man is born for himself, that is to say, for himself only; and he that thro' Avarice, or a morose unconvertible Sourness in his Temper, renders himself a Hater of his fellow Creatures, as many do, seems to be thrown by as one born for nothing but himself, and of no Value to any Part of the Creation; and such we justly call selfish People, good for nothing.

But the useful Christian has a *broad Heart* and an *open Hand*; his Zeal keeps an even Pace with his Charity; he is as careful to supply the Occasion of his Neighbours Souls as of their Families, and serves

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them

them by his Instruction as effectually as by his Bounty; he is sensible that when he is doing Good to his fellow Creatures, he is imitating his Creator, and that when that Good is more especially directed to their intellectual Part, he carries his Similitude to his Creator still higher; and when he studies to do this Good, even against the highest Provocations, Insults, and Affronts receiv'd from those to whom he designs the good he does, and is not mov'd by the ill Treatment he receives, to withhold or withdraw from them, or abate any of the Good which was in his said Design to do; then he comes up to the highest Perfection in the Similitude to his glorious Creator, that it is possible for Human Nature to attain to; then he is truly God-like, his Temper altogether Seraphic, and his Soul exalted above the Reach of Human Praise. These Things I lay down thus in general, because I shall be oblig'd to speak to them again in the close of this Subject.

This is the Character of the good Man I am speaking of, whose Death is a publick Calamity to the Nation, and in this I have explain'd Part of the Proposition; it remains to enquire what I mean by a publick

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lick Calamity, and how the Death of such a good Man is a publick Calamity, and this is so self-evident, as it will need very little Enlargement.

Such is the Sovereign Determination of Providence, concerning Man, that as his Wickedness, his Malice, his Rage, his Revenge, dies with him, so of the best of Men, their Parts, their Acquirements, their exquisite Knowledge, bright Genius, capacious Thoughts; their Eloquence, their Learning, nay, their Vertues, their Graces, they all die with them; it is true, their Memory remains, and is precious, their Works follow them; happy the Impressions made on the Minds of others by their Seasonable Instructions, by their Teaching Examples, and by their Extensive Charity, remains long after them; but all their own Part ceases to act, receives a Stop and Check to their Motion, and rest in the Grave with them.

It may be a Useful Observation to those who remain, to reflect, that the Time of Life is the only time for them to do good; That there is neither Device nor Invention in the Grave whether we are all going; If God has given Parts, Gifts, Talents, if Acquirements of Learning are added, now is

the Time to dedicate them to publick Good, and to be useful to others with them, for in Death they all sleep with us; we cease then to be able to serve Friends, Families, Country, Religion, the Poor, or even God himself.

Again, It is worth Reflection, that of the Time of Life it is but little that is capable of being thus employ'd in publick Good, in Acts of Charity, Piety, Instruction, Example, &c. If God has given the brightest Parts, its long ere they are ripen'd for Action: Much Reading, long Study, and many Years Observation must pass, ere these are ripened up to maturity of Judgment and Experience: When that Maturity is obtained, Age and grey Hairs are at Hand, and we are just beginning to dye, when we begin to Act: Diseases, Infirmities common to Nature, assault us; and how little is the Space allow'd us for general Usefulness? Memory fails, Sight decays, Strength wears out. How should Men be alarm'd at the brevity and swiftness in passing away those few Days in which they can be render'd Useful? The first Part is all spent in Improvement, to be made capable of doing Good; the last Part fill'd with Impediments and Obstructions;

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ctions; the middle of our Years, which are the Days of our Working, how short are they? Youth is the Time to Learn, middle Age to Practise, old Age to forget. Well does the Scripture teach us to pray, *Lord, Teach us so to number our Days as we may apply our Hearts to Wisdom.*

But I cannot dwell on this, tho' it be an excellent and most useful Subject: The Reflection will revert to our Subject thus, As the Time of doing Good is thus short, so the Men who improve it to the true Purpose of it, who lay hold of the Occasion, and who set themselves apart for doing good to others, are very few; and seeing their Example, their Virtues, their Capacity for, and Inclination to doing good, dies with them; their Death is a Loss to their Country, a publick Loss, a general Calamity, and this is, in short, giving a Reason for, or a Proof of the Proposition.

I infer likewise, briefly, That such publick Loss Summons us all to general Lamentation, according to the Pattern in the Text, That *all the Israelites were gathered together to Lament.* They were sensible of the Loss the Publick had sustain'd, and they Lamented every one for the Publick, and every one for the Share he had in

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in the Loss. The Loss of good *Samuel* was a publick Calamity, every one had a Loss in it: He was their general Instructor, their common Father, he had Judg'd them, that is to say, born an Ecclesiastical Sway over them, and in Matters wherein they voluntarily submitted to him; he had exercised a Civil Authority as far as their Good and their Choice called upon him: But he was in an especial Manner their Oracle, to enquire after the Lord for them, and to give out the Will and Commands of God to them. He was the Instrument to direct them to two happy Kings, and as much as in him lay, moved them to reject the House of *Saul*, whom God had rejected, and after opposing the Pretender, to fall in universally with the established Succession. He told them plainly, that God had rejected the House of *Saul*, and gave them a true Account how much it was in their Interest to cleave to the Family which God had chosen. He had so far engag'd himself for the true, and from Heaven establish'd Succession, of the House of *David*, that if the Pretender had ever ascended the Throne, there was no doubt but *Samuel* should have felt his Relentment,

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ment, and should have been brought upon the Stage for anointing *David*.

Besides his Zeal for the Succession of *David*, he was a very Holy, Religious, Zealous Person in the Service of God, as appear'd in his Zeal against *Agag*, and his Zeal against *Saul*, when he invaded the Sacerdotal Office, by offering Sacrifices himself; and for his Uprightness and Integrity, we have his noble Appeal to the People of *Israel*, whom he challenges to come forth and charge him with the least Violence in Government, or Corruption in Judgment. He had Oppressed no Man, neither had he taken a Bribe to pervert Judgment: He calls them all to Witness against him, if they had any thing to say, and they fairly bear Testimony to his Integrity.

No wonder then, that the Death of such a Man was a publick Calamity, or that such a Calamity was Nationally Lamented by the House of *Israel*; it was a Testimony not only to the true Merit of the deceased Man of God, the Prophet, but it was a Testimony to the Piety and religious Disposition of the People also, who were so sensible of their Loss, that they were all gathered together to lament him.

Indeed

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Indeed it would have argued the *Israelites* very Stupid; and void of all manner of Sense in the Case of true Merit, utterly Ignorant of the Value of good *Samuel*; and which was worse, void of all manner of Sense of their own Loss, if they had not thus taken Notice of it in Publick; and this brings me to the Subject for which I have chosen this Example in the Text, and we may say the first Part of the Text over again: *And Samuel died*; (there was the the Loss,) *and all the Israelites were gathered together*; (there was the National Sense of their Loss) *to Lament him*; there was the Temper of such a People described, who are sensible of the Hand of Heaven upon them. This is the Work of our assembling in many Parts of this Kingdom this Day, and I wish it was more so. *Our Samuel is dead*: He who used to enquire of the Lord for us, is dead: He who used to appear in our Solemn Assemblies to offer up our National Sacrifices of Praise and Thanksgiving to God; and he who stoutly stood in the Gap against the Inundations of Idolatry, in the Times when the Nation, like *Israel*, went after other Gods (*Popery*); and when the Kings of our *Israel* oppress'd the People, and endeavour-

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to enslave the Nation, and sell us all into Bondage, to the Philistine (French.) This our *Samuel* is dead, and it is just that we, like the *Israelites*, should all gather ourselves together to lament him, that is, to lament our Loss of him, and our Want of him.

I might here illustrate the Subject I am upon, by running a Parallel between the Persons; and it will be Useful to let us see how great a Similitude there is in the Loss; for many Ways they will appear equal; and from thence it will be just to press you to imitate *Israel* in lamenting the Loss.

They were both dedicated by their Parents for the Service of the Tabernacle, and both answered that Dedication, even beyond the greatest Hopes and Expectations their Parents could have of them: *Samuel* proved an eminent Prophet, Honoured by the God of *Israel* with the most important Messages of Divine Authority, to the most Eminent Men of the Times in which he lived; *Samuel* deliver'd with Plainness and Sincerity the sad Message which God caused him to carry to Old *Eli* the Judge and High Priest of his People, whereby the Ruin of his Family, and the Extirpation of his Posterity,

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sterity, at least their Expulsion from the Priesthood, was made known to him.

Our *Samuel* was a true Prophet in the Times of *Popish* Invasions, by the late King *James II.* plainly and faithfully representing both to King and People, what the Emissaries of *Rome* were driving at, and what Issue those Things would have, if they were persisted in; He faithfully told the King himself and his Evil Counsellors, that the Issue of those Things would be the Extirpation of his Family and the Expulsion of his Posterity from the Throne; That the Justice of God would eminently pursue him, and those who he employ'd, in their Bloody illegal Practices, and that they should certainly be expell'd from the Government; That God would not fail to raise up Instruments for the Deliverance of his People, and that he would do it to the Confusion of those who now opposed his Interest.

It were well worth our preserving, were the Faithful and honest Representations which this upright Minister of Christ then made, left among us; for as he warned the King not to proceed in those weak and wicked Measures, because of the Judgments which would certainly follow, to him and Posterity; so he warned the People not to be

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be deluded with Promises, or scar'd with Threats, when they were called to the great Work of standing up for their Religion and Liberties, Exhorting them to live and die together in defence of their Country.

It is true, that their Messages, tho' equally from God, found a different Reception among Men, and with the People to whom they were sent; for good Old *Eli* submitted quietly and meekly to the Message which was brought him from the Lord, and treated *Samuel*, tho' then but a Child, with Gentleness and Tenderneſs, as a Father, Relinquishing himself and his Posterity to the Divine Disposal: Whereas on the contrary, our *Samuel* was brought to the extremest Danger, for his faithful Dealing with the King, who persisting in his *Papish* Rage, and in resolving to go on with the utmost Fury and Strength of his *Romish* Party, to pull down and trample under Foot the Liberties and Religion of his People, turn'd his Face against this Messenger sent from God to him, resolv'd to destroy him, and express'd the utmost Indignation against him.

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For this, the worthy and faithful Servant having deliver'd his Message, and given the Allarm to his Country, fled out of the Land, reserving himself for the Deliverance, which tho' some Years remote, as to the Time of its coming, was yet present to his Faith, and in the firm Dependance on the Faithfulness of him who had assured him it should come to pass, he remained in Exile till the Prophecy'd Deliverance appeared, and came over with the great and glorious Instrument which Heaven made use of to Restore Liberty and Religion to this Nation.

Being Landed with the Prince of *Orange*, he was the first that Preach'd to him in the *English* Tongue, which he did in the Cathedral Church of *Exeter*, where, according to his constant Method, he gave God the Honour of his own Work, and Exhorted the People to have their Eyes principally on the Supreme Hand, in all the Methods of their Deliverance; and then not to be wanting to themselves, either in concurring with, or being obedient Instruments in the Hand of Providence, to crush the Enemies of the Protestant Religion, and of their Country's Liberties, and pressed them to open their Ears to the Voice of Divine Providence

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vidence in all Publick Transactions, and to be ready to set their own Hands to Work, as God should give them a Call and an Opportunity, and he frequently shewed them, when and how those Opportunities did present.

This was his constant Principle to the last, that since God was pleased to work by outward Means and in the most extraordinary Events, generally to make use of the ordinary Causes and Instruments, therefore it was every ones Duty, to keep their Eye upon the Steps which Providence was taking, to bring to pass his own glorious Designs, and to stand ready to be employ'd as they should see their Duty required. It was his Opinion, that no Man ought to be wanting in the Deliverance of his Country, or to be passive, pretending to depend upon the Divine Power for the Operation; but that we ought all to put our Hands to the Work, and concurring with Providence, be willing Agents in the happy Work of Establishing the Liberties and Religion of our Ancestors, that they may be convey'd unspotted and unbroken to our Posterity.

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We all join with this Opinion, and reverence the Memory of this our *Samuel*, for his faithful Instructing the Nation in this part of their Duty; and the more, because to this Day, we find the People of this Kingdom much enlightned in these Things, and spirited by the Vigour of his Dictates, to a Temper suitable to a Free Nation, easily alarm'd at the open Attempts to enslave and oppress them, and warm in their Resolves, not to be subjected to the Tyranny and Oppression of those, who assume a Right to Invade their Liberties.

He was a faithful Watchman to this Nation, giving them due Notices of the approaching Dangers, and stirring them up to a Vigorous Resistance and Defence of themselves; and not only so, but he faithfully assisted as he had Opportunity, in the making a Stand against the Floods of Tyranny and Slavery, which were frequently, in his Time, breaking in upon this Kingdom; and this makes his Memory the more Valuable and dear to all Lovers of their Country, because he had frequent Occasions of exercising himself in thus awakening his Country against the Invaders of Liberty and Religion, and that he always did it faithfully, always with Success.

But

But to return to the Parallel between Old *Samuel* and our present Subject; *Samuel* having brought a King to *Israel*, and finding, that as God had Revealed to him, the Crown was to be transferr'd to another Family, the Entail being settled by a solemn Act of Succession; he apply'd himself in the whole remaining part of his Life, to possess the *Israelites* with a true Sense of their Duty to that Succession, and to engage them against the Pretender; and tho' he did not live to see that Succession take place, yet he brought it to such a Certainty, as that the People plainly saw the Finger of God in it, and the whole Tribe of *Judah* came into it as one Man.

Our *Samuel* equally Zealous for the true Succession of the Crown, knowing that God had Rejected the House of *Saul*, took every Step within the Sphere of his Motion, within his Power of Acting, which could contribute towards bringing the True Established Succession to a Certainty; and in this he was more happy than *Samuel* himself; in that he lived to see the Promise made good, and that Succession take place.

Like

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Like *Samuel*, he was a bright shining Star in the Firmament of Piety, shining with an exemplar Sanctity of Conversation, and tho' like *Samuel*, he receiv'd Affronts from evil minded Men, not a few, yet he openly challeng'd them to fasten any Crime upon his Character, to blacken him with any real Guilt, or to charge him with any evil Thing done to, or for them.

Samuel's Case had its Hardships in it; he had serv'd them and serv'd his God in the Office of a Prophet and of a Lawgiver under his Government; they had been blest with Liberty and Religion; he suppress'd Idolatry, preserv'd the Worship of the true God, and by distributing Justice, preserv'd the Freedom and Peace of the People; when, on a sudden, without assigning any justifiable Reason, other than that they desir'd to be Slaves like the Nations, their Neighbours, they rejected *Samuel* and demanded a King; and this is allow'd to be a great Affliction to good old *Samuel*, who was not conscious of any Crime for which they treated him in this Manner; but God comforted him, for when the Text says, *It displeas'd Samuel*, it adds, the Lord bad him comply with them, for, says God, *They have not rejected thee, but they have rejected me*, 1 Sam. viii. 6.

Turn

Turn we to our *Samuel*, whose Death we lament this Day; he was hated, malign'd, insulted, and evil spoken of; those over whom he was set by a Parriarchal or Episcopal Authority hated him, and as far as it was in their Power rejected him; but this is to be remark'd to his Eternal Honour, that no good Man ever spoke evil of him, none rejected him but such as rejected God and the Providence of God in the Revolution and the Protestant Succession; none insulted or male-treated him, but those who did it as an Affront to those Glorious Principles of Liberty and Peace, which he always profess'd, and which he to the last honestly and effectually pursu'd; so that it might be spoken of them, they have not rejected thee, but they rejected God, they rejected King *William*, and they reject King *George*, whose Exaltation to the Sovereignty and Throne of these Kingdoms was equally and severally the special Hand of God; and in both which this Holy Prophet (for such I must esteem him) was honour'd by the Almighty to be an especial Instrument; for this it was, they hated and persecuted him; and it was most easy to say who it was, and what sort of Men they were that did envy and molest him, *viz.* The Enemies

mies to the Protestant Religion, and the Enemies to the Protestant Succession; in a Word, the *Papists* and the *Jacobites*, and none other, indeed none other could hate him.

Differences in Opinion could make none hate him, for he behav'd so inoffensively in his personal Conduct, profess'd his own Opinions with such Modesty, and treated others with such Charity that none could bear him Ill-will upon any Account of Difference in Opinion; his Steadyness in his own Principles was no Bar to that truly Catholick Spirit with which he convers'd among those who differ'd from him: For us who are Dissenters from the Hierarchy in which he presided, I say for us to speak well of him, besides the Gratitude of it, which is our Debt to his Charity, for us it is indeed but panegyricking our selves, and testifying that impartial Regard which we have for the shining Vertues of eminent Men, tho' not of our Opinion in some Things: Not to have the highest Veneration for him living, and for his Memory when dead, would be to tell the World, either that we are ignorant of what is really to be valued in good Men of all Opinions, blinded by Prejudices at those Things in which we differ, or partially

tially silent, lest we should censure our differing from so excellent a Person.

But let such Men, if any such there are, who think the Dissenters of such narrow Principles, as not to love and honour pious and good Men, from whom they may dissent, I say let such know, that they are entirely ignorant of the true Principles of a Protestant Dissenter, and perhaps know not how far we do or do not dissent; it is enough for the Purpose to answer such, by telling them, that the Dissenters finding Reason to differ in some Things from the Church establish'd by Law, are by no Means therefore oblig'd to censure all those in that establish'd Church who do not dissent like themselves, but believing every Christian is bound to obey the Voice of his own Conscience, they retain all that Charity for those, who on the like Principle of Conscience, conform, that they can desire to see exercised on themselves.

On these Principles we scruple not to exalt the Character of this shining Saint, for such we believe him to be, and as, in the Case of *Samuel*, we gather together to lament him.

Come we next to the Loss which we lament; we lament the Loss to Religion,

I mean to the Interest of Religion in this Nation ; for as to Religion itself, that suffers no Diminution ; but the Cause of Religion has lost a Valiant Soldier, a Stout Champion, nay, I may say, a great General ; one who fought her Battles upon all Occasions, and was a successful General ; all that *Mark brough* was in the Field, he was in the Church ; ever Vigilant, ever Victorious ; the Services done the Reformation by him, are never to be forgotten ; how has he rescued it out of the Ruins of Antiquity, and clear'd it from the Rubbish of Romance, whereby *Romish* Authors had endeavour'd to bury and smother it ? His laborious Works in Three Volumes in Folio, of the *History of the Reformation*, are Pieces as profitable as inimitable ; and for their Sincerity, Impartiality, and the Authentick Proof of their Authority, are justly Valu'd by all the Learned Men of the Reformed Nations of *Europe*, as likewise they are envy'd (not contemned) by the Men of Letters, who are Enemies to the Reformation. In these Books his Name will shine while Names of Men remain, and as long as Learning is in the World, or the World stands for Men to learn, in this Champion of the Reformation, will be read, as the most Authentick Writer,

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ter, to inform Posterity of the Manner, Method, and Nature of that great Transaction in these Kingdoms which overthrew the Romish Hierarchy, deposed the Tyranny of Popery in God's Church, introducing gradually the Truth and Purity of Doctrine and of Worship, which is now enjoy'd by us all.

This was the Work of this Great Man; we knew little of the Beginnings of the Reformation, except such Fragments as were to be gathered up here and there, in our Chronologers, and the Voluminous Works of Fox's *Martyrology*; all which, without much Labour, almost equal to compiling a History, were not able to furnish the Mind with an Account of the Reformation in general; and when with the utmost Industry, a Man had Collected from all those Books the most they could yield, yet without the Labours of this Incomparable Historian, the Ideas of the most Studious had been very Imperfect.

As the Interest of the Reformation was thus assisted by his Incomparable History, so the Principles on which the Reformation was Founded, were sustained, defended, and handsomely explained by him upon all

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Occasions, as well from the Pulpit as from the Press.

In the high Station in which Providence had placed him, he was Eminent for his Zeal for the true Interest of Religion upon all Occasions: In all the Attempts made upon the Church of *England*, he has been ever ready to defend her; and as he has defended her from Persecution, so has he prevented her on many Occasions, from PERSECUTING; a Thing, which was, in itself, equally dangerous to the Church, as the other. The Enemies of the Church of *England* may have much more Reason to say, *the Church is in Danger* since his Death, than they had before, seeing this vigilant Centinel is gone, who watched for the Church, as well against her doing, as receiving Injury; either of which would be dangerous to her Prosperity.

It would be too long to enumerate the particular Cases, in which the Church of God in general, as well as the Church of *England*, in particular, have receiv'd Assistance from the Labours of this most Excellent Person: His Death must then be a Loss to the Interest of Religion in general; and as such, all those who think themselves

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Concern'd for the Prosperity of the Church of God in the World, must lament him, as the Cause of Religion has lost a Champion, the Protestant Interest a Faithful Advocate, and the Reformation itself, a vigorous Defender.

The Loss is also National ; the Death of this great Man may truly be said to be a publick Calamity ; for the Cause of Liberty has lost a Champion ; the Cause of the *Hanover Succession* a zealous Assertor, and the Cause of the Poor a most beneficent Contributor and powerful Intercessor.

His Concern for the Liberties of his Country was best testify'd, when they were in Danger ; and when, as has been mention'd, he suffer'd Persecution for it, and was oblig'd to a voluntary Exile, to save his Life from the Rage of the Tyrant, who Invaded the Constitution. His Zeal for the *Hanover Succession*, and for the Interest of his present Majesty King George, the King himself has seen the Testimony of, and is a Witness for him to Posterity ; and his Zeal for, and Charity to the Poor, has so many living Witnesses to prove it, that it need not that I should say any thing but this of him, that the broadest Heart needs
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no other Example. What shall we say here that can add to the Account of his Charity? He has a Witness in the Hearts of the Poor, who have constantly been fed by his Bounty, and from the Mouths of those, who being moved by his great Example, or press'd by his powerful Perswasion, are eminent Patterns of the same Benificence; and whose Number in this City are not a few, who could withstand his moving Eloquence: When he pleaded for the Poor, he had a Power wholly inimitable, to unlock the Hearts of those that heard him; when he moved them to relieve the Indigent, or instruct the Ignorant, it was not in the Power of his Hearers to keep their Hands closed; he pierced the very Soul, when in the softest Words he represented the Miseries of the Poor; insomuch, that if he preach'd a Charity Sermon, the difference was easily seen in the Collections, and the Money easily distinguish'd the Orator that Pleaded.

In all these Capacities this great Man serv'd his Country, and in all these, his Death is an irretrievable Loss; the Cause of Liberty and Property loses a Defender exquisitely qualified to stand up for them, and to Influence others to do the like: The
King's

King's Minister, and a constant, and steady Assertor of his Right, against a *Jacobite* raging Clergy, who pretend to affront the King himself, and in that, the whole Nation; and the Poor lose a munificent Benefactor, and a Powerful Advocate.

All these Things concur to make his Death truly a publick Calamity, and as such I think, with the *Israelites*, we ought all, *to gather ourselves together*, to lament him.

As the Nation Politically has a Loss in the Death of this great Man, so in other Matters likewise, the whole World is a Loser.

1st. The Learned World loses a Supporter of Letters, not only in the Exercise of his own Learning, but in the Encouragement given to Men of Learning by him also: He was a sincere Patron of Learning, by applying Literature itself, to the true End of all Instruction, *viz.* for the Study of Vertue, Piety and Religion, and for the Protection of the Morals of Mankind; to the contrary of which, many Men in these loose Times, apply their Learning.

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2dly, The whole World of Learned Men are Losers by his Death, in that, the several useful Works which were digested and enter'd upon by him, are not likely to be finish'd, or see the Light; Things Useful to the World, and Profitable, for assisting the Understanding, in the Knowledge of publick Matters, relating to this Nation, and others also: The Number of Useful Tracts, which by his sudden Death remain unfinish'd, will testify the Truth of this; some of which perhaps, may never see the Light; and if any Posthumous Birth comes forth, we may have Reason to fear it shall want the Masterly Strokes, which his finishing Hand would have put to them.

We are assur'd he had conceiv'd and Digested a compleat History of the Times, from the Revolution in 1688 to this Time; a History, which Posterity will be much more amaz'd at and informed by, than any Thing yet offer'd to the World can be the Instrument of; a History happy in such Periods, as never were within the Compass of so few Years, and which will serve to make it both diverting and Instructing to all that shall read it. In a Word, a History,

ry, that for variety of Transactions of Moment, and for Remarkable Events, can scarce be ever Parallell'd in the whole World : But alas ! all is lost in the Loss of one Man's Life ! What can give greater Cause for the whole Nation of *English-men* to gather together to lament him ?

I might enlarge here, on that usual Reflection, *viz.* That such Men are removed in Judgment, and that they are a Portend of Evil to follow, as great Eclipses of the Heavenly Bodies are said, by some, to be Threatnings of Remarkable Events, the Righteous being taken away from the Evil to come. But these Things are natural, and have Causes assigned to them, by which they necessarily act ; yet this must be said, that when such *Stars* as these, fall out of our Hemisphere, a Sterrility of Charity, Bounty, broad open-Heartedness and Benificence is very likely to happen, few being now left in the World, that come up to the just Character of this Heavenly Bishop.

I conclude with saying, as is our Loss, so let be our Sorrow ; but let us turn our Eyes to the Circumstances of Things before us ; when every one ought to study the
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same Vertues and Perfections, that great Men may be the less miss'd when they fall, and that Patterns of Vertue, Piety, Learning and Religion may not be wanting among us to Encourage Posterity, and to shew them the Way to preserve the Liberties and Religion of their Country to perpetuity.



FINIS.

